

THE LIBRARY OF  
SANTO DOMINGO UNIVERSITY  
SANTO DOMINGO, DOMINICAN REPUBLIC



# THE *Converted Catholic* MAGAZINE

NOVEMBER, 1951

**Making America Catholic**

**Stigmata**

**Purgatory—Unscriptural  
and Pagan**

**Roman Catholicism and Its  
External Grandeur**

*The Original Magazine of Converted Catholic Priests*

## SPECIAL COMBINATION!

3 for 50c

Ought I Become a Roman Catholic—Or Remain a Protestant?

The subtle "back-slap" of Rome contrasted with our great Protestant heritage of spiritual freedom.

Boycott, Inc.

The bold, shocking story of a deliberate attempt in New York to drive 4 neighborhood stores out of business for alleged failure to cooperate in a Roman Catholic religious parade. A blood-chilling preview of what CAN happen in America.

A Catholic for President?

A startling study from Roman Catholic doctrine of the power to which Rome would ride overnight if America were to elect a Catholic President. Timely and disturbing, as Catholic candidates for high office present themselves.

ORDER FROM

CHRIST'S MISSION BOOK DEPT.  
160 Fifth Avenue New York 10, N.Y.

## Six Informative Pamphlets for Personal Workers

### The Secret of Catholic Power

By L. H. Lehmann

A documented, factual exposé. No. 200 \$1.15

### The Sin of Man and the Man of Sin

By Antonio Marquez

The Christian Church betrayed. No. 201 \$1.15

### The Bible is God's Book

By L. H. Lehmann

And not Rome's monopoly. No. 401 \$1.15

### The Gift of Salvation

By Father Chiniquy

Father Chiniquy's own testimony. \$1.15

### Accusel

By L. H. Lehmann

Christ's vs Rome's teachings. No. 400 \$1.15; 12 for \$1.50

### Hoodwinking Protestants

By L. H. Lehmann

Answer to K. of C. Ad campaign. No. 400 \$1.15

Order from

CHRIST'S MISSION BOOK DEPT.  
160 Fifth Ave. New York 10, N. Y.

## ACCORDIONS

### FAMOUS ITALIAN MAKES

Available to Bible Students, Christian Workers and Missionaries at

### SPECIAL DISCOUNTS

Write Today for FREE Literature

CHICAGO ACCORDION CENTER, Inc.  
Dept. CV 754 N. Damen Ave., Chicago 22, Ill.

Have you, too, forgotten Him in your Will?



THE BANNER OF CHRIST must go on even after we are not here to carry it forward. For seventy years CHRIST'S MISSION has carried that banner in the vanguard of this fight to uphold the precious teachings of Evangelical Christianity. Spotlighting the saving and keeping grace of Jesus against the background of the erroneous teachings of the Roman Catholic Church, CHRIST'S MISSION, with its staff of converted priests, is uniquely equipped for this important task.

## WILL YOU REMEMBER CHRIST'S MISSION IN YOUR WILL?

Use the following form of bequest

"I give, devise and bequeath to Christ's Mission, a religious corporation organized under the laws of the State of New York, with offices in the City of New York, the sum of

the following property, to wit:

(R

)

No

# THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."  
—Luke xlii:32

Editor: W. M. MONTAÑO

Managing Editor: E. VAN B. KELLY

Assistants: REV. ANGELO L. LO VALLO  
REV. FRANK F. PAYAS, D.D.  
REV. ANDREW SOMMESE, S.T.D.  
REV. FRANCIS GUGLIELMI, D.D.  
REV. A. MALINVERNI, D.D.



Vol. 12 (New Series) November, 1951 No. 9

## TABLE OF CONTENTS

	Page
True Comfort .....	258
Making America Catholic.....	259
Stigmata .....	262
Papal Army.....	266
Purgatory—Unscriptural and Pagan.....	269
Are Catholics Supposed to Read the Bible.....	274
Formal Co-operation in Heresy.....	276
Roman Catholicism and Its External Grandeur.....	278

### SUBSCRIPTION PRICE:

\$2.00 a year (10 issues); Single copy 25¢

### FOREIGN REPRESENTATIVES

J. A. Kensit, Protestant Truth Society, 184 Fleet Street,  
London, England  
Rev. Edwin J. Taylor, Protestant Truth Society,  
Grimsbay Beach, Ontario, Canada  
Evangelical Publishers, 366 Bay Street, Toronto 1, Canada  
Gospel Books, 88 King Street, St. Catharines, Ontario, Canada  
Saskatoon News Agency, 156 Second Avenue, Saskatoon,  
Sask., Canada  
Upper Canada Tract & Book Society, 112 Richmond St. W.,  
Toronto, Canada  
Kewick Book Depot, 315 Collins Street, Melbourne,  
AUSTRALIA  
Protestant Association of South Africa, P. O. Box 2976,  
Cape Town, SOUTH AFRICA

All communications, checks and money orders  
for the Magazine or Christ's Mission  
should be addressed:

CHRIST'S MISSION INC.

160 FIFTH AVENUE, NEW YORK 10, N. Y.

PRINTED IN U.S.A.

Owned and published by Christ's Mission  
Copyright, 1951, by Christ's Mission Inc.

**HUMILITY** is perfect quietness of heart. It is a cherished acquisition, and a practiced talent. It is to have no trouble. It is never to be fretted, nor vexed, nor irritated, nor sore, nor disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.

—Andrew Murray

"Learn of Me, for I am meek  
and lowly in heart; and ye  
shall find rest in your souls."

Matt. 11:29

"Be clothed in humility."

1 Peter 5:5



## TRUE COMFORT

By Jaime Cifuentes

**A** YEAR AGO I escaped from a Roman Catholic monastery. Through the support of Christ's Mission since that time I have been studying at an Evangelical seminary. This past year has been the happiest in my life.

It has been a hard year of adjustment. My family has ostracized me; I have been in a strange land; I have had to learn a strange language; my health has not been good. But this year has been the happiest in my life. The life of sorrow, the fastings, penances and rituals are behind me. Day by day His promises are more precious and real to me. His proved promise has been my stay: *"I will not leave you comfortless; I will come to you."*

My dear friends, no language in the world has words to explain my spiritual experience, my constant joy and peace. Christ has given me this comfort and courage.

This summer as I was passing a prominent Roman Catholic Franciscan monastery in New York City, I decided to enter the grounds. The friars were saying mass, and I watched them go through the many rituals and practices in which for years I too had participated. They wore the same type

robe I discarded a year ago, and their faces revealed the same empty heartache and dissatisfaction which I, too, had experienced.

It's all different now. My heart is singing with peace, which comes only through His crucified, resurrected life. Many thanks to the friends of Christ's Mission whose generous contributions have made possible this enjoyable year. Many thanks also for the fervent prayers which have followed me and will continue to uphold me as through the support of Christ's Mission I diligently study His Bible another year.

From the shadows of Calvary came forth a new sunrise of life, bringing His love and salvation to me.



Jaime Cifuentes —  
now studying for the  
Protestant ministry

## EDITORIAL

# MAKING AMERICA CATHOLIC

by W. M. Montano

IT WAS under this title that a five-page editorial, apparently designed to prepare its readers for a Roman Catholic America when expediency permits, appeared in the Roman Catholic magazine *Catholic World* of last April. To the average American Roman Catholic who has never visited a land dominated by his Church, this ominous sounding phrase, *Make America Catholic*, suggests no unpatriotic allegiance, and the charge that his Church is basically opposed to equal rights for all religious beliefs is a shocking revelation.

The so-called brutal minds in religion, those who would alienate religion from national affairs, blindly assert complete indifference to whatever religious belief is predominant. A goodly number of practicing Protestants, particularly those who are not acquainted with the historical back-

ground of Roman Catholic intervention in politics, classify as alarmists those who express concern about the avowed Roman Catholic aim to *Make America Catholic*.

But a careful study of history, together with an intelligent knowledge of official Roman Catholic pronouncements and an alert observation of contemporary Roman Catholic practice, serves most solemn warning that America must not be permitted to come under Roman Catholic domination.

Hoping that Americans will play the role of Samson, while Rome, like Delilah, caresses them with amorous words, the editorial in the *Catholic World* states: "The educated Protestant is well aware of the tyranny of governments, well aware that the state always needs a strong counterbalance to save it from totalitarianism." The editorialist continues, "There

### THE RISE OF ROMAN CATHOLICISM IN AMERICA

1848	1950
12 Sees	23 Archdiocese
600,000 Roman Catholics	28,634,878 Roman Catholics
12 Bishops	4 Cardinals
	24 Archbishops
	156 Bishops
341 Priests	43,889 Priests
401 Churches	15,533 Churches
10 Colleges	236 Colleges
111 Institutes for Education	11,767 Separate Educational Institutes
7 Publications	398 Publications

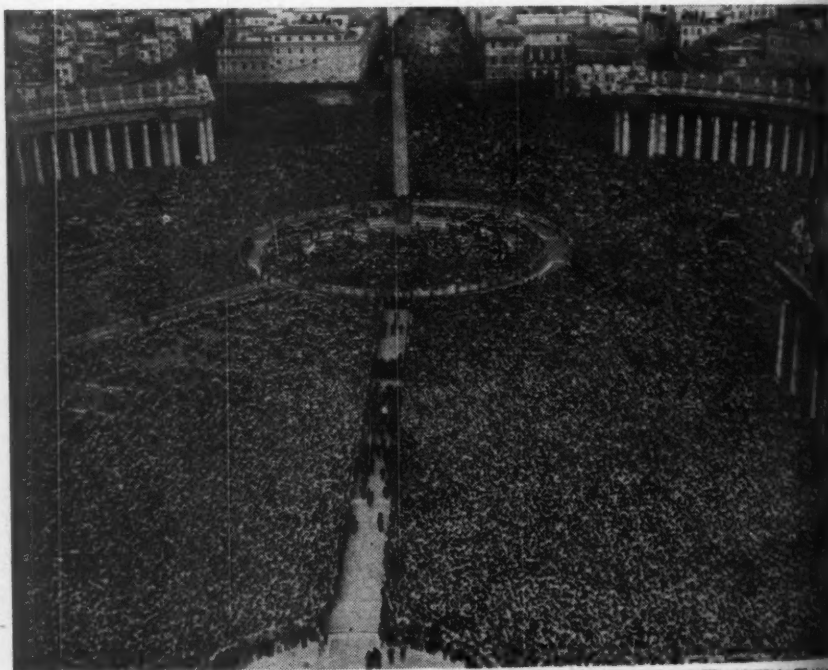
is no doubt that the Catholic Church has power and that it will not hesitate to use the power against any government in the world."

Pope Pius declared that the number of converts gained from informal discussion groups was surprising. The *Catholic World* remarked, "These words of Pope Pius should exhilarate the formation of such informal convert-making groups all over America. In the free and easy casualness of these meetings as in the informal atmosphere of an information center, the prospective convert can shake off certain prejudices and misconceptions. This is especially true of one preconception that today looms up large on

the mental horizon of most educated Protestants, fear of the organized power of the Church."

This Roman Catholic magazine is not using mere rhetorical phrases. As a mouthpiece of the Roman Catholic Church it opens the curtain to reveal the real intentions of Rome in this country. It is no secret that the Vatican's ambition is to make America *Catholic in doctrine*, reviving the inquisition as its Gestapo; *Catholic in morals*, employing the Machiavellian techniques; *Catholic in politics*, putting into practice all the Jesuitical tactics to establish in America the most tyrannical dictatorship, controlled by the Pope of Rome. The American peo-

Pope Pius XII addressing a large gathering in St. Peter's Square, Vatican City





ple need a bold warning against the increasingly serious state of affairs.

No Senate Investigating Committee has been formed to expose the undemocratic aims and practices of various religious organizations. It is time we worked ourselves out of the habit of indifference which, although based on our tradition of tolerance and good will, actually plays into the hands of the aggressive propagandist armed with modern techniques for confusing issues. We faced a Pearl Harbor with Japan, a 38th Parallel incident with Russia, and we will soon face an incident with the Roman Catholic Church. Some people claim the Roman Church is interested only in spiritual affairs. But their naivete is grounded in ignorance.

On July 18, 1870, the Vatican Council, in its fourth session, solemnly declared, "We teach and declare that by the appointment of our Lord, the Roman Church possesses a sovereignty of ordinary power over all other churches, and that this power of jurisdiction of the Roman pontiff, which is truly episcopal, is limited to which all of whatsoever right and dignity, both pastors and faithful, both individually and collectively are bound by their duty of hierarchical subordination and true obedience to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate

without loss of faith and of salvation."

In the syllabus of Pius IX, there are many propositions entirely opposed to the principle of freedom and directly in contradiction of provisions of the United States constitution. These are official propositions of Roman Catholic faith which every faithful Roman Catholic must accept and obey, even though opposed to his country's constitution. Proposition 24 condemns those who believe that the Church has not the right to employ force and to exercise direct or indirect temporal power. According to proposition 42, direct excommunication is incurred by anyone who might say that in the case of conflicting laws enacted by the two powers (canon law and civil law), the civil law prevails. Proposition 20 condemns anyone who might believe or say that the ecclesiastical power ought not to exercise its authority without the permission and assent of the civil government. According to proposition 54, kings and princes are not exempt from the jurisdiction of the Church, and the Church is superior to them in deciding questions of jurisdiction.

All Americans must beware of these innocuous sounding convert discussion groups and the soft tongued phrases of Roman Catholic propagandists. For Americans who become Roman Catholic in doctrine must also become Roman Catholic in morals and Roman Catholic in politics. The Bible says, "*No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.*" (Matt. 6: 24.)



# STIGMATA

## *A Sign of Sanctity Or Insanity?*

RESEARCH BY ANGELO LO VALLO

—*International News Photo*

**G**OOD FRIDAY, 1951, a customary crowd gathered in Konnersreuth, a placid Bavarian village, to witness the strange manifestations of Therese Neumann, a stigmatist. Suddenly, word was spread that something was wrong, Therese Neumann was admitting no one to her bedside, the bleeding had stopped. Finally the white-haired parish priest, Father Josef Naber, appeared. "Christ has relieved Therese of her pains on the 25th anniversary of the date when she first experienced the agonies of the cross. Until midnight of Thursday before Easter," he said, "everything was as it had been these past 25 years. She visualized Jesus on the Mount of Olives, which brought sweat to her body and blood dripping from her eyes. Then, all of a sudden, just before midnight, her eyes stopped bleeding. . . We must take the naked facts as they are. Maybe it was a divine protest against these mass visits organiz-

ed by money-chasing businessmen."

The Roman Church has remained almost silent upon the conditions of the stigmata. The National Catholic Welfare Council News Service correspondent, Dr. Max Jordan, declared that the closest observers of the Konnersreuth case concur that 1) Therese Neumann is utterly sincere and in the best of faith; 2) Her piety and sense of sacrifice are beyond all doubt; 3) the effects of her mystical suffering have proved to be beneficial to numerous people, especially those who have become converts to the Catholic faith through Therese's instrumentality. However, the Church itself has never passed judgment on the case.

A careful research of all Roman Catholic ecstasies made by Dr. Imbert-Gourbeyre<sup>1</sup> reveals that there were no Roman Catholic stigmatics prior to the 13th century, that from the 13th

<sup>1</sup>*La Stigmatisation, Paris, 1894.*



century to the 19th century inclusive there were 321 Roman Catholic stigmatics, of whom 41 were men, and that of all these stigmatics, only 62 have been declared saints or blessed. The *Catholic Encyclopedia* defines stigmatization as "that phenomena that causes the Roman Catholic mystic or ecstatic to have on the hands, feet, side or brow the marks of the Passion of Christ with corresponding and intense suffering."<sup>2</sup>

The famous twentieth century case is that of Therese Neumann. According to Roman Catholic sources, she was born of poor parents on Good Friday, April 9, 1899. "She was always thoroughly healthy, deeply devout, and simple, always a quiet, spiritual, calm girl . . . Her desire was to become a nun . . . In school she obtained good results through her talent and assiduity . . . Her behaviour in church was that of a penitent. She liked to make the Stations, and wept and suffered with our Lord."

As stated by Rev. F. Thomas in his work, *The Mystery of Konnersreuth*, "In 1912 she left her parents to serve as a maid in a home, where she was expected to do the heaviest work, in the fields, in the stables and in the household . . . Until the year 1918, then, there can be no mention made of illness on the part of Therese, no trace of bodily weakness, or too great susceptibility, as Dr. Edward alleges. . . . On the nineteenth of March came the change. Fire broke out in the place. Therese helped in the work of extinguishing it. Sinister was the battle with the high flaring flames. Suddenly, while lifting a water bucket

she felt a violent pain in her spine. Furious pain set in. A doctor verified it as an injury of the spine. However, the sick girl did not give up the work. She forced herself to it, plunged backward over the cellar stairs, and struck her head violently. Another fall and her fate was sealed. All sorts of harmful effects followed: violent convulsions, muscular contractions, intestinal troubles, indigestion, choking attacks, appearances of paralysis, and internal ulcers in her head. In March, 1919, her eyesight was lost entirely. In addition, there appeared festering bed sores on her back and on the left foot . . . Days pass. Only burning tears interrupt the inconsolable darkness and loneliness of the sufferer in the little garret of the Neumann home . . . April 29, 1923, dawns. In the Eternal Rome there is taking place a rare celebration; a French Carmelite is being admitted into the ranks of the Blessed. The life of the great miracle worker, Therese of the Child Jesus, had caused a great sensation everywhere. Therese, too, knew of her and made a Novena before the celebration . . . But all of a sudden it became light before her eyes, the realization that she could see again. No, it was not a



<sup>2</sup>Vol. 14, page 294.

dream — she recognizes her mother, her brothers, her sisters, and her surroundings. St. Theresa of Lisieux has helped her . . . But thereby only one misfortune has been lifted. A strange wound meanwhile worries the left foot of the invalid, pus, corruption, burning pain result. Only surgery can help, the leg must be amputated. In her anguish the patient again turns to the Saint of Lisieux. In dressing the foot, three rose leaves from the grave of the Saint are laid on the wound. The pain ceases suddenly. The wound is closed and healed . . . May 17, 1925, remains unforgettable in the annals of Konnersreuth and Lisieux. Rome is again decked in festive attire to celebrate the canonization of Little Theresa . . . In Konnersreuth chained to her sick bed, paralyzed, emaciated, . . . Therese Neumann prays the rosary at home. Suddenly she is encompassed by a wonderful light. A sweet voice addresses her. There ensues a lively conversation . . . Then the beautiful figure disappeared. Therese arose. She walked for the first time after her stroke of paralysis which took place six and a half years ago. All the sores on her back had disappeared. Her spine was healed . . . But in November, 1925, she became seriously ill again, this time of appendicitis. The doctor ordered an immediate operation. Grief and agitation prevailed in the Neumann home. A relic of St. Theresa was placed on the invalid. A fervent prayer was sent up to Heaven. Instantly, the Saint was there again and said, 'Arise, go to the Church and thank God, but immediately, so that the world may know that there is a higher power.' Therese obeyed. She was well . . . She received her stig-

mata in this sequence. In the night from the Fourth to the Fifth of March, 1926, the wound on the side started . . . On Good Friday, 1926, the hand and foot stigmata appeared . . . The head stigma appeared for the first time on the First Friday, November 5, 1926 . . . The bloody ecstasies of the Friday Visions began at the same time as the stigmata. Since 1926 they occur regularly every Friday. The drama begins on Thursday toward midnight and ends on Friday at 12:55 p.m. (3 p.m. Jerusalem time) . . . The first scene leads to the Garden of Gethsemane. Therese contemplates Jesus Christ in His terrible agony. She follows Him in His three successive prayers. The bleeding of the eyes begins. Her arms are stretched out in front of her; she gives signs of astonishment. She smiles at the sight of St. Gabriel coming from Heaven to strengthen the Savior. Immediately her heart starts to bleed . . . She goes with the dear Lord before Pilate and Herod. Her eyes are closed with coagulat-



ed blood. She beholds the crowning with thorns and the stigmata in her head bleed abundantly, reddening her veil with blood. Her hands, her eyes, and her side are bleeding unceasingly. She acts as if she were trying to take the thorns from her own head. During the vision of the scourging her whole body becomes marked with streaks of blood as if it were being beaten with rods and chains. After the condemnation to death she accompanies Our Lord to Calvary. Then Therese's feet start to bleed. Her hands and arms fall by her sides, and she gets weaker and weaker . . . At the last word, 'Father, I commend my soul into Thy hands,' she bows down on her pillow. Her lips are blue. Not the slightest trace of breathing is discernible. She is dead. In fact, a medical examination has revealed, that for about five minutes following the last scene, the pierced heart of the Stigmatic ceases to beat."<sup>3</sup>

Dr. Anzinger, writing in the *Ohio State Medical Journal* (March 1929, pp. 205-208) cites the conclusions of many medical authorities on the ecstasies of Therese Neumann and the effects of auto-suggestion, as follows:

"Marcuse points out that we must regard the stigmata as found in the Neumann case as genuine pathological entities. Medical authorities treat these rare phenomena as auto-suggestive, resulting in a changed permeability of the blood capillaries.

"Allrutz in his resumé on suggestive vesication, concludes that stigmata can be definitely localized by auto-suggestion.

"Bunemann delves into the old records and from more recent experimental data says that bleeding in the subcutaneous tissues can be a manifestation of emotional concepts. If this can occur in the average individual, why should it not be more manifest in the hysteric constitution.

"Neuberger refers to the experimental work of Walterhofer and others. Compression of the upper arm to induce stasis, may in susceptible subjects produce petechia in the elbow and forearm. Another experiment in which the subject concentrates on the testing arm, suggesting to himself that the flesh of the arm is exposed and painful, brings out the petechia more marked on the side which has received the mental suggestion. He says it resolves itself into a permeability of the endothelial system which is influenced through the peripheral nervous system but the impulses are of central origin."

Pope Benedict XIV ruled that faculty of the imagination "may accelerate or retard the nerve currents."<sup>4</sup> Rev. Thomas Verner Moore, former professor of Psychology and Psychiatry of Catholic University of America, demonstrates that such accelerated or retarded nerve currents, *i.e.* acute and persistent emotional strains, can produce cutaneous lesions of the skin on the body of a person. "There are on record many cases of cutaneous lesions of one kind or another resulting from acute or prolonged emotional strain."<sup>5</sup>

(Continued on Page 286)

<sup>4</sup>*De Canoniz.* III, xxxiii, n. 31.

<sup>5</sup>*The Nature and Treatment of Mental Disorders* by Dom. Thomas Verner Moore, O.S.B., M.D., Waverly Press, Inc., p. 75.

<sup>3</sup>*The Mystery of Konnersreuth*, Rev. F. Thomas, C.M.F., Ph.D., Los Angeles, Calif., pp. 16-19, 51, 55, 56, 58.

## PAPAL ARMY

"THE POPE'S ARMY" is an oft-used phrase, many times referring to the hand-picked and brilliantly attired soldiers regularly stationed in the Vatican City. In reality, however, the pope's army comprises every faithful Roman Catholic in every country in the world. It is his spiritual army as well as his temporal army, one that is bound by true obedience to him. Many members of this army are the voting representatives of well-grounded Protestants and are national and international policy makers.

The pledge of allegiance required as a condition of membership in the Roman Catholic Church contains the following:

"I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."<sup>1</sup>

One must not be led astray that true obedience on the part of Roman Catholics is confined only to the spiritual realm and does not extend into the

temporal realm. "Bellarmine, Sylvius, and others say that the pope has not by divine right direct power over temporal kingdoms, but indirect; that is, when the spiritual power can not be freely exercised, nor his object be attained by spiritual, then he may have recourse to temporal means, according to St. Thomas, 22, q.10, a.12, etc., 12, a.2, who teaches that princes may sometimes be deprived of their rule, and their subjects be liberated by the oath of allegiance; and thus it has been done by Pontiffs more than once."<sup>2</sup>

Official instructions by Pope Leo XIII, in his encyclical letter *Sapientiae Christianae* calls for Roman Catholics to resist the laws of any state if they are at variance or harmful to the Roman Catholic Church: "If the laws of the State are manifestly at variance with the divine, containing enactments hurtful to the (Roman) Church, or conveying injunctions adverse to the duties imposed by the (Roman Catholic) religion, or if they violate in the person of the Supreme Pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey

<sup>1</sup>*The Grounds of Catholic Doctrine, contained in the Profession of Faith, published by Pope Pius IX, 1855.*

<sup>2</sup>*Theologia Moralis et Dogmatica, by Rev. Father Peter Dens, n. 98, vol. II, p. 164.*

a crime; a crime moreover combined with misdemeanor against the state itself, inasmuch as every offense leveled against (Roman Catholic) religion is also a sin against the state."<sup>3</sup>

The syllabus of Errors issued by Pope Pius IX in 1864 condemns as error the teaching "that (Roman) Church has not the power of using force, nor has she any temporal power, direct or indirect."

On February 18, 1849, Pius IX appealed to foreign powers for armed help:

"And since Austria, France, Spain, and the Kingdoms of the two Sicilies, are, by their geographical position in a situation to efficiently co-operate by arms in re-establishing, in the domain of the Holy See, the order which has been destroyed by a horde of Sectarrians, the Holy Father confiding in the religious interests of these powers demands with full confidence their armed intervention principally the states of the Holy See from the factor of wretches . . . It is the cause of order and Catholicism, and it is on that account that the Holy Father indulges in the hope that, whilst all the powers with whom he is on friendly terms, and who . . . have in so many ways manifested to him the most lively interest, will give a moral assistance to the armed intervention which the gravity of circumstances forces him to apply for, the four powers mentioned . . . will not lose a moment in accomplishing the work which he demands from

them, and thus will be sure to merit well of public order and religion."

### Voting and United Army

Accepting the Pope as infallible in matters of faith and morals, obligates Roman Catholics in the words of *The Catholic World* to "unquestioning submission and obedience of the intellect and will."<sup>4</sup>

"Unity with the Roman faith is absolutely necessary, and therefore, the prerogative of absolute infallibility is to be ascribed to it, and a coercive power to constrain to unity of faith, in like manner, absolute; also the infallibility and coercive power of the Catholic Church itself, which is bound to adhere to the faith, are absolute. This infallibility and coercive power are to be ascribed to him (the Pope) and are personal."<sup>5</sup>

Orestes Brownson categorically declares that the state "is bound to protect" the rights of the Church (Roman) "with physical force if necessary," and "to govern in accordance with the divine law as she interprets, declares, and applies it." In addition, he states, that the church has "the right to call upon" a Catholic State "to suppress an insurgent heresy or schism, and to compel those who have personally received the faith to return to the unity from which they have broken away."<sup>6</sup>

That this army must also be a pow-

<sup>3</sup>*The Catholic World*, August 1871, vol. XIII, pp. 580-589.

<sup>4</sup>*The Vatican Council and its Definitions by Cardinal Manning*, p. 103, 104.

<sup>5</sup>*Brownson's Quarterly Review*, January, 1873, Vol. I, p. 17.

(Continued on Page 288)

<sup>6</sup>*Great Encyclical Letters of Leo XIII*, p. 185.





# PURGATORY...

RESEARCH BY ANGELO LO VALLO

NOVEMBER is designated by the Roman Catholic Church as the month of Purgatory. Particular stress is placed on the releasing of souls currently detained there as well as on the lessening of the length of prospective stay for those still on earth. Purgatory is dogmatically defined as "a place and a state in which the souls of the just, dying with the guilt of venial sins and the debt of temporal

punishment, suffer until all the debt has been paid."<sup>1</sup> The Councils of Florence and Trent, after declaring that "there is a purgatory," add that "the souls detained there are helped by the prayers of the faithful and above all by the acceptable sacrifice of the altar."<sup>2</sup>

Protestants do not accept the exist-

ence of Purgatory on the ground, first that no mention is made in the Bible of any such place or state of being, and second, that such teaching completely nullifies the sacrifice of Christ on Calvary and directly contradicts the basic scripture message. If Christ's death on Calvary did not completely save us, from both the guilt of sin and the punishment due to the sin, His sacrifice was in vain. If God, as Judge, accepted the blood sacrifice of the Israelites as sufficient covering for their sins, why would He send His son to die, and then consider His blood less efficacious than that of bulls and goats?

<sup>1</sup>*Brevior Synopsis Theologiae Dogmaticae*, by A. D. Tanqueray, published by Desclée and Co., 1931, *Imprimatur*: John Cardinal Verdier, p. 781.

<sup>2</sup>"*Decret. Uniones*"; "*Decret. de Purgat*"; sess. XXV; cf. sess. VI, Canon 30, sess. XXII. "*De Sacrific. Miss.*" Canon 2 et Canon 3.

## Unscriptural and Pagan

All this the Roman Church has studied. So to prove her spurious doctrine of Purgatory, Roman Catholic theologians cannot draw their main argument from theological reasoning or tradition. Instead they fall back upon an apocryphal book, the book of the Machabees.

### Apocryphal Foundation

The Apocryphal books, among them II Machabees, were never considered as inspired works by the Jews, were never quoted, as was the Old Testament in the New, by Jesus or the disciples, and were rejected even by the early Roman Catholic Church fathers. It was Roman Catholic St. Jerome who first called certain books apocryphal and did not even list the books of Machabees in his Latin Vulgate. The book of II Machabees was only added to the Roman Catholic list of sacred scripture in the 16th century by the Council of Trent.

The Roman Church admits that there is no direct or indirect reference to the word Purgatory or such a suggested state of being in the Bible. However, it holds that the term Purgatory and its conception may be deduced indirectly from the Bible. Their classical text is II Machabees 12:

*It is therefore a holy and whole-*

*some thought to pray for the dead, that they may be loosed from sins.*

Tanquerey holds that "the testimony taken from the II Machabees clearly shows '1). that both Judas and the Jewish people and the sacred author were convinced that the dead could be helped by prayers and sacrifices; 2) that these (dead) were not guilty of grave sin since it (II Machabees) refers to those who sleep cum pretate (with piety or in peace).'"<sup>3</sup>

But Tanquerey by this deduction runs into trouble because he is taking the verse out of its context. He even contradicts other spurious Roman Catholic doctrine. From the approved Roman Catholic Douay version, we

<sup>3</sup>*Brevior Synopsis Theologiae Dogmaticae*, by A. D. Tanquerey, published by Desclée and Co., 1931, *Imprimatur*: John Cardinal Verdier, p. 782.



quote the passage involved, II Machabees 12:38-46:

"So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

"And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

"And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

"Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

"And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously, concerning the resurrection,

"(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,)

"And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

### **Contradiction**

The Roman Church holds that the practice of idolatry is a mortal sin, and those who die in the state of mortal sin go directly to Hell. Now Judas Maccabee, as seen from this passage, was making a sin-offering and pray-

ing for men who were killed because of this sin of idolatry. They, according to Roman teaching, died in a state of mortal sin and their souls either went to Hell and not to Purgatory, or to Purgatory and not to Hell. If the Roman Catholic Church stands by its teaching concerning idolatry, then the first conclusion that the souls went directly to Hell and not to Purgatory, should be true. In that case the use of this text to prove Purgatory is most illogical. If as a result of their practice of idolatry and subsequent death in mortal sin, the souls went only to Purgatory and not to Hell, Roman Catholic teaching that Purgatory is a place exclusively reserved for unforgiven venial sins and unexpiated temporal punishment, is completely nullified. In either conclusion the Roman Church in its present stand violates the principle of contradiction. Such a text not only fails to prove the existence of Purgatory, but clearly shows itself to be a false foundation for such a doctrine.

There are several texts in the New Testament from which the Roman Church attempts to prove the existence of Purgatory. Although space limitations in our magazine permit us to examine only a few, we state with every confidence that none of the scriptural references employed by the Roman Catholic Church contains the slightest inference as to an intermediate state for the expiating of sin.

A major argument is built by the Roman Catholic Church on the passages of I Cor. 3:13-15 (Douay Version):

*"Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in*

fire; and the fire shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is.

*"If any man's work abide, which he hath built thereupon, he shall receive a reward.*

*"If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire."*

Rev. Honoratus Bonzelet interprets Paul to mean that the soul of man "will be ultimately saved, but he shall suffer for a temporary duration in the purifying flames of Purgatory."

### **"Purging" Is Not "Trying"**

Paul never mentions the flames as *purifying the soul of man*, but rather he terms it as *"trying the works of a man."* To try, according to Funk and Wagnall, is "to put to a trial or test; examine into as by an experiment; also, to determine the character of by comparison with a standard; to *purify*, he says, is "to free from admixture with foreign or vitiating elements; to free from sin or its defilement." The Roman Catholic Church teaches that Purgatory exists, not for trying but for purging. Man, a human and impure subject cannot face a pure God, so he must be purged of his impurities before reaching God; thus the need for Purgatory.

Paul says, "And the fire shall try every man's work, of what sort it is." The Roman Church expressly teaches that not every man will go to Purga-

*\*Mixed Marriages and Prenuptial Instruction, by Rev. Honoratus Bonzelet, O.F.M., Imprimatur: Moyse E. Kiley, Archbishop of Milwaukee, Wisconsin. Published by Bruce Publishing Company, 1942, p. 104.*

tory. It is a *de fide* teaching that neither the Apostles nor the Virgin Mary ever expiated their sins in Purgatory; that unbaptized children go to Limbo; that just pagans go to a 'natural supernatural,' and that those who die in mortal sin are doomed directly to Hell for eternity.

Another text employed by Roman Catholic apologists in establishing a Purgatory is in *Matt. 5:25* (Douay Version):

*"Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."*

The word prison, they say, refers to the prison of Purgatory, but this is a false deduction. The unjust anger to which Christ is referring is one of the seven capital sins, which are mortal sins, listed in Roman Catholic moral theology books. A Roman Catholic who is guilty of committing such a mortal sin and dies in that state, according to Roman theology, goes directly to Hell and never may go to Purgatory.

### **Purgatory In This Age**

Again from Matthew, Roman Catholic authorities quote another passage in defense of Purgatory, *Matt. 12:32* (Douay Version):

*"And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."*

A note in the Douay version states that from the words, "nor in the world to come," St. Augustine (*De Civ. Dei*,

lib. 21, c. 13) and St. Gregory (Dialog., v, c. 39) gather that some sins may be remitted in the world to come; and consequently that there is a Purgatory or a middle place." Tanquerey states, "They (the unforgiven venial sins and expiated temporal punishments) must, therefore, be pardoned in the intermediate state which we call Purgatory."<sup>6</sup>

We know, however, that there is no scriptural ground for such a deduction. It could not be Purgatory to which the verse refers, as the Roman Catholic Church teaches that Purgatory is not "in the world to come," as it is before, and not after, the judgment. In fact, the Roman Church holds that Purgatory ceases at the end of the world. Again this verse and note are inapplicable, because Purgatory exists not for obtaining "forgiveness of sins," but as a place of payment to the last penny for unforgiven venial sins and unexpiated temporal punishments.

In his gospel Mark (3:29), too, records the condemnation, but perhaps a little more clearly: "But he that shall blaspheme against the Holy Ghost shall never have forgiveness, but shall be guilty of an everlasting sin." Luke, (12:10) in his gospel, states, "But to him that shall blaspheme against the Holy Ghost, it shall not be forgiven." Thus the further recording of this condemnation show that there is no ground for the Roman Catholic deduction of a middle state, or a third place after death.

#### Misinterpretation And Confusion

Another verse, the last that space permits us to discuss, which Romanists

<sup>6</sup>Ibid. p. 103.

use in their defense of Purgatory is found in I Peter 3:18-20 (Douay Version):

*"Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but un-livened in the spirit,*

*"In which also coming he preached to those spirits that were in prison.*

*"Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water."*

They assume that Christ personally preached to these souls. We firmly hold that God is not depicting here the Roman Catholic Purgatory. Christ, the preacher of this incident, has interested himself in the affairs of the church and of the world ever since he was first promised to Adam, as recorded in *Genesis* 3:15. "He went, not by a local motion, but by special operation, as God is frequently said to move," says Matthew Henry, giving as further example, *Genesis* 11:5, *Hosea* 5:15; and *Micah* 1:3. "He went and preached, by his spirit striving with them, and inspiring and enabling Enoch and Noah to plead with them, and preach righteousness to them. Because the hearers were dead and disembodied when the apostle speaks of them, therefore he properly calls them spirits now in prison, not that they were in prison when Christ preached to them."<sup>6</sup>

In addition, it is well to note here that the people in Noah's day did

<sup>6</sup>Matthew Henry's Commentary, Fleming H. Revell Co., New York, vol. 6.



not believe in God, mocked his mercies and rejected His invitation, and thus when they died, they died in the state of mortal sin. So according to Roman Catholic doctrine they went straight to Hell, as Purgatory is reserved exclusively for those who die in venial sins.

These Scriptures used by the Roman Catholic Church are interpreted by them out of context and without regard to their surrounding verses. This unchristian doctrine of Purgatory is based on the distinction made in Roman Catholic theology between the guilt of sin and punishment for sin. The Catholic people are taught that the priest in confession can forgive only the guilt of their sins, and that they themselves must suffer or make up for the punishment due to them. There is no Scriptural warrant for such a distinction, for we are assured in I John 1:7 that, "*The blood of Jesus Christ his Son cleanseth us from all sin.*"

#### Full Salvation

Nor is the distinction logical even according to human reasoning. It would be unfair to forgive a criminal the guilt of his crime and still send him to prison to expiate for it. But the main thing to remember is that we are here dealing with God's mercy to sinful man in fulfillment of His promise of a Saviour whose work must be complete. Never was such perfect forgiveness known before. The mind of man could never reason it. It would be incredible had we not God's word for it, that He not only forgives, but forgets sin. "*And their sins and iniquities I will remember no more.*" (Heb. 10:17, Douay Version.) "He

*will cast all our sins into the bottom of the sea.*" (Micah 7:19, Douay Version.) "*If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.*" (I John 1:9, Douay Version.)

But Purgatory is essential to the whole work of the Roman Catholic priesthood. For if it were taught that by Christ's one sacrifice on Calvary sinners are saved "to the uttermost," it would be impossible to get the people to accept a mere half-measure of forgiveness by a priest in a confession box. For the source of Catholic power is in the graveyard.

Of our sins God says, "*He will remember their sins no more.*" (Jeremiah 31:34, Douay Version.) God represents His forgiveness of sins by non-imputation, "*not imputing their trespasses against them.*" God takes away sin: "*Behold the Lamb of God, behold him who taketh away the sin of the world.*" (John 1:29, Douay Version.) God blots out sins and punishments, "I am he that blotteth out thine iniquities." God casts them behind Him: "*Thou has cast all my sins behind thy back.*" God removes sins: "*As far as the east is from the west, so far hath he removed our transgressions from us.*"

And so we reject the Roman Catholic doctrine of Purgatory and say with Paul: "*I am persuaded that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*"



---

## Are CATHOLICS Supposed to Read the BIBLE?

---

THE SUBTLE advertising of the Knights of Columbus intends to create the impression that the Church of Rome is eager for its members to study and read their Roman Catholic Bible. It states that the Bible is a Catholic book; that the Catholic Church treasured it and gave it to the world in its original and unaltered form. The Pope himself recently issued a "directive" that it was a good thing for Roman Catholics to read the Bible.

### **Bible Societies Condemned**

But how does all this concur with Roman Catholic teaching? Pope Gregory XVI, in his encyclical *Inter Praecipuas*, in the year 1844, was especially severe in condemning the Protestant Bible societies. The following excerpts are from the opening paragraphs of the encyclical:

"Among the chief machinations by which in our times non-Catholics of various denominations try to ensnare Catholic believers and turn their minds away from the holiness of their Faith, a prominent place is held by the Bible Societies. These societies, first instituted in England and since extended far and wide, we now behold in battle array, conspiring to translate the books of divine Scripture into all the popular languages, to issue immense numbers of copies, to spread them indiscrimin-

ately among Christians and heathen, and to entice every individual to read them without any guidance.

"To those societies, however, it matters little or nothing into what errors the persons who read the vernacular Bible may fall, provided they are gradually accustomed to claim for themselves free judgment of the sense of Scripture . . .

"From information and documents received, we learned that several persons of different denominations met last year in New York City in America and on the 12th of June formed a new society called The Christian Alliance . . . whose common purpose shall be to bring religious liberty—that mad pursuit of religious indifference—to the Romans and other Italians, not realizing that for several centuries . . . there has been no great achievement in the world that did not begin in the Holy City.

"Having, therefore, taken into consultation several cardinals of the Holy Roman Church . . . we again condemn with our Apostolic authority all Bible Societies censored by our predecessors, and by the same authority of our Supreme Apostolate we reprobate by name and condemn the above-named Christian Alliance, founded last year in New York, and other societies of the same sort.

"Be it known that all that lend their names or their help to such societies will be guilty of a grave crime before God and Church. Moreover we confirm and by our Apostolic authority renew the commands already given against the publication, distribution, reading and keeping of Scripture translated into the vernacular . . . At the same time it will



be your duty to snatch out of the hands of the faithful, not only Bibles translated into the people's language, but also forbidden or injurious books of every sort, and thus provide that the faithful may learn from your warnings and authority what sort of pasture they should consider good for themselves and what sort is harmful and deadly."

Pope Pius VIII, in 1829, denounced the circulation of the Bible by Protestants as a "crafty device," and "a nefarious scheme threatening everlasting ruin." Pope Leo XII (*Ubi Primas*, 1824) described Protestant Bible Societies as "strutting with effrontery through the world," and Pope Pius IX (*Qui Pluribus*, 1864) spoke of giving the Bible to the people in their own tongues as "an old device of heretics."

#### God's Word vs. The Pope's

The Council of Trent (Canons 9 to 14) stooped so low as to *anathematize* (curse) all who believe in the Gospel teaching of justification by faith,

"If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins . . . let him be anathema."

In Protestant countries nowadays, where the Protestant version of the Bible is the "Biggest Best Seller," Roman Catholics are even urged by their Church to read the Bible, but only the Roman Catholic version as approved by official authority. But here again, permission is not given to understand what is read if it in any way contradicts

what the Catholic Church teaches. When such contradictions are found, the Roman Catholic is told that the Church is the final authority to be followed, since the Bible is a "dead book," whereas the Church is a "living organism." Roman Catholics, therefore, are not forbidden to read the Bible, but are forbidden to believe anything in it that is not in conformity with the tradition of their Church. They do not gain for their souls as much promised release from temporal punishment for time expended in reading the Bible, as in following other Roman Catholic traditions and teachings.

In the front of the Roman Catholic Douay version of the Bible is the following notice:

#### "INDULGENCES

"The Faithful who spend at least a quarter of an hour in reading Holy Scripture with the great reverence due to the Word of God and after the manner of spiritual reading, may gain an indulgence of 300 days (S.C. Ind., Dec. 13, 1898; S.P. Ap., March 22, 1932)."

The Raccolta (*Preces et Pie Opera*) No. 645"

The same number of days is given for once saying "My God, unite all minds in the truth, and all hearts in charity," or "Blessed be the Holy and Immaculate Conception of the most blessed Virgin Mary, Mother of God."

Why then should Catholics read the Bible? Every time they come to a passage which contradicts the teaching of their Church, they must not believe what the Bible says; and for a few seconds recitation they can gain the same or greater indulgence than a full fifteen minutes of reading the Bible. We suggest, therefore, that the Pope and Knights of Columbus urge their people to believe the Bible, not just read it.



## Formal Co-operation in Heresy

### Case:

Paul, a Protestant, requests John, a Roman Catholic, to serve as best man at his forthcoming wedding in a Protestant Church. John accepts the invitation, but must receive permission from the Local Ordinary. Permission was refused. His Roman Catholic pastor explained to John that Roman Catholics are generally not allowed to participate in Protestant wedding parties without committing a mortal sin. Did the Roman Catholic pastor advise correctly?

### Solution:

The general principle laid down in all Roman Catholic moral theological and canonical books is that it is not lawful for Roman Catholics to take part in false worship. Canon Mahoney shows Canon 1258, paragraph 1, "Forbids the faithful to take active part whatever in the religious worship of non-Catholics, the reason being that such active participation, though not necessarily the profession of heresy, is an external approval of heretical and schismatical worship and therefore, an implied denial, externally, at least, of Catholic faith and unity. It is always forbidden, even though there is no scandal, even though there is no internal act of worship, no danger to one's faith and no internal approval of heresy or schism. The only kind of public corporate worship in which Catholics may take an active part is that which is indisputably Catholic worship.<sup>1</sup>

Roman Catholic theologians contend that a marriage performed by a Protestant church is a religious rite, and as such is a *communication in divinis* (communication in divine things) and a false worship. Therefore it is unlawful for Roman Catholic John to act as best man at a Protestant marriage because he would thus be participating in a communication in divine things which is not indisputably Catholic worship.

Roman Catholic Moral Theologian Genicot declares: "Above all one must abstain from those functions, which involve recognition of the sect, v.g., as the office of a witness, which acknowledges as having authority over the marriage contract."<sup>2</sup>

German Catholic theologian Lehmkühl states: Indeed to go to the weddings or funerals of a heterodox, which is regarded only as civil respect, it is commonly permissible. Nevertheless even in these actions one must be careful whether there is present because of circumstances, scandal, danger of perversion and a special prohibition."<sup>3</sup>

<sup>1</sup>*Theological Studies*, published by the America Press, December, 1943. Vol. 4, No. 6, p. 572.

<sup>2</sup>*Institutiones Theologiae Moralis*, by Genicot, S.J., Edition 11, Brunxellis, 1928, Vol. I, n. 200.

<sup>3</sup>*Theologia Moralis*, by Lehmkühl, Augustinus, Ed. LL, Friburgi Brisgoviae, 1910, Vol. I, p. 295.



By its decree of 1719, the *Propaganda Fidei* stipulated for Roman Catholic missionaries: "That communication in divine things with heretics and schismatics must be held in practice as regularly illicit either because of the danger of perversion in the Catholic faith or because of the danger of participation in a heretical and schismatical rite, or finally because of the danger and occasion of scandal."

The Holy Office on May 10 issued a decree which ordered that "Catholics are not allowed regularly to be interested in the assemblies, baptisms and marriages of heretics and schismatics."

Just where does the Roman Catholic Church in America think this official teaching fits into our democratic system of government? Where do such principles find a background for the Roman Catholic cry, "Accept an American according to his worth, regardless of race or creed?" Just who is guilty of fostering bigotry?



## FOR YOUR FRIENDS

We will mail sample copies of THE CONVERTED CATHOLIC MAGAZINE to your friends. Be a missionary in the important work of Christ's Mission.

Price — six (6) for \$1.00



*Roman Catholicism and its*

## EXTERNAL GRANDEUR

THE ROMAN CATHOLIC CHURCH has a grandeur all its own. It would be difficult for even Hollywood, with its masterful artists and fabulous decoys and displays, to recreate the dead and empty, yet awesome atmosphere which pervades the Roman Catholic Church buildings. The faint smell of sweet and spicy incense, the dancing reflections of the flickering candles, the well-timed mysterious gestures of those saying and participating in the mass, each plays a part in the great masquerade. We say, Hollywood would find it difficult to imitate, and assuredly Christ would find it very alien to his simple Gospel taught on the quiet shores of Galilee and along the sandy roads of Judea.

As a system of power, the Roman Catholic Church has no equal and is likely to retain its influence as long as mankind remains spiritually unregenerate. For its entire structure is geared



A. Devaney, Inc., N. Y.

to an earthy, human realism that is admirably suited to the weaknesses of human nature. It possesses elements of power that are strictly empirical and of the kind that weigh far more with the multitudes than logical argument or spiritual insight. On the one hand, it gains all the advantages accorded to a religion, and on the other, all the benefits, profits and power that accrue to political and business organizations.

Its ritualistic worship may be listed as one of the chief factors that make Roman Catholicism attractive, not only to its devout members, but even to Protestants and more especially to those of no religious affiliation. Witnessed in a great cathedral, Roman Catholic worship appeals as much to the senses as any spectacle on the stage of a theater in New York City. Though the total effect of such ritualistic displays is often repulsive to reflective minds, a witness to them can not fail to be in some way attracted by the seeming union of the human and the divine. What spiritually sensitive souls most condemn has the greatest attraction for the great mass of people who, though without interest in religion as such, are moved by sensuous spectacular religious displays and mystifying symbolism.

In Roman Catholicism much emphasis is placed on the type and color of the vestments worn at mass. The Council of Trent at its XXII Session defended this mysterious pageantry declaring:

"Whereas such is the nature of man that, without external helps, he cannot easily be raised to the meditation of divine things, therefore, has Holy Mother Church instituted certain rites, to wit, that

certain things be pronounced in the Mass in a low and others in a louder tone. She has likewise employed ceremonies, such as mystic benedictions, lights, incense, vestments and many other things of this kind, derived from an Apostolical tradition, whereby both the majesty of so great a sacrifice might be recommended and the minds of the faithful be excited by those visible signs of religion and piety to the contemplation of those most sublime things which are hidden in this sacrifice."

### Priestly Vestments

There are six vestments worn today by the priest at mass: the amice, alb, cincture, maniple, stole and chasuble. The Roman Catholic Church claims that these, with one exception, represent the ordinary daily dress of the second century Roman, and that they are indeed an excellent witness of the Church's continuity. "The clergy of a modern church wears the dress of the modern citizen,"<sup>1</sup> the Church further holds.

The *Amice* (from the latin, *amicire*, to clothe or cover) is a rectangular piece of linen from two to three feet wide, sometimes embroidered at its upper edge. It was originally a hood to cover the head and ears in a cold church, or as others maintain, a scarf to protect the throat. Generally, on the middle of the upper edge is stitched a small cross, which the priest must kiss before putting the amice on his shoulders. This garment is always white, and is symbolic of the weapons of war which a soldier of Christ must put on, and its purpose is to recall to the priest that life is a constant war

<sup>1</sup>*The Question Box*, by Bertrand L. Conway. The Paulist Press, New York, pp. 273-274.

in which he must continually seek victory. The priest should recite, while placing the amice on his shoulders: "Place upon my head, O Lord, the helmet of salvation for repelling the attacks of the evil one."<sup>2</sup>

The *alb*, declared by Pope Innocent III from its color to typify newness of life, is a long white linen garment reaching almost to the ground. It is held around the waist by a *cincture*, a belt or sash with tassels. While donning the alb the priest should say: "Purify me, O Lord and make me clean of heart, that washed in the blood of the Lamb, I may possess eternal joy," and for the cincture: "Gird me, O Lord, with the cincture of purity and extinguish in my loins the heat of concupiscence that the virtue of continence and chastity may abide in me."<sup>3</sup>

The *maniple*, originally a white linen handkerchief carried in the left hand, or thrown over the left arm used in touching the sacred vessels, is now a small strip of cloth, worn on the left wrist of the priest, and is usually two feet long. It has three crosses embroidered on it, one in the middle and one at each end, and is symbolic of the chains that held Christ tied to the column of flagellation.

This is particularly symbolic, as the Roman Catholic priest is considered as an *alter Christus*, another Christ, one who daily offers the sacrifice of Calvary, one who offers, according to John D. Delany in his pamphlet *My Mind Wanders*, a better sacrifice than Christ offered on Calvary. "By offer-

ing the mass you *add* something to Calvary, you *almost improve* on Calvary." (Italics are author's own.)

When the priest takes the *maniple*, he should repeat, "May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may reap joyfully the reward of my labors."<sup>4</sup>

The fifth vestment, the *stole*, is a band of cloth which is worn around the neck of a priest and crossed on his breast and held in place by the cincture. It was originally a long scarf worn by Roman officials and magistrates when on duty, and is used today when the priest administers the sacraments, as a badge of his authority. Its color must correspond to the liturgical color of the day. When putting on the stole before mass, the priest is to say:

"Give me anew, O Lord, the robe of immortality, which I have lost by prevarication of our first parents, and although I am unworthy to approach thy holy mysteries, may I yet merit eternal joy."<sup>5</sup>

The final priestly vestment is the *chasuble*, which is the outer garment. This is opened at both sides and the top so it can rest on the shoulders. It reaches to the knees. This was originally worn by Roman soldiers and was a bell-shaped rain-cloak, but even Roman Catholic sources admit, "it has been so cut away since the fifteenth century as to be almost unrecognizable."<sup>6</sup>

The chasuble is emblematic of the charity that envelops the soul, and in

<sup>2</sup>*Ibid.* pp.

<sup>3</sup>*Ibid.* pp. 386, 395.

<sup>4</sup>*Ibid.* p. 450.

<sup>5</sup>*Ibid.* p. 410.

<sup>6</sup>*The Question Box*, by Bertrand Conway, p. 274.

donning it the priest should recite: "O Lord, who has said, 'My yoke is sweet and my burden light,' grant that I may so carry it as to merit Thy grace.'"

### Liturgical Colors

A calendar year is regarded by the Roman Catholic Church as a liturgical year, and by a law of her liturgy, the Church directs that vestments worn by Roman Catholic priests and the drapery used in the decoration of the altar and statues of saints should correspond in color to the prescribed color of the day. According to the official Roman Rubric, the Roman Catholic priest is obligated *sub grave* to use the appropriate liturgical color of the day.

The history of liturgical colors is not easily traced. Benedict XIV says that up to the fourth century white was the only liturgical color in use. But before the 10th century, different colored vestments are noticeable in mosaics and fresco-paintings. "Whilst affirming that vestments were white down to the beginning of the fourth century, in that and succeeding centuries the practice developed of using a diversity of colors, as is demonstrated in monuments earlier than the seventh century."<sup>8</sup>

<sup>8</sup>Ibid. p. 424.

<sup>9</sup>Mass and Vestments of the Catholic Church, by Walsh, p. 425.

There are five primary liturgical colors: white, red, green, purple and black; and five supplementary colors: rose, lily, blue, gold and yellow. White speaks of purity and innocence of life, joy and glorification. Red is the symbol of love and sacrifice; green of hope and peace; purple of penance and mortification; and black the color of death and the grave.

The color of the mass is determined by the liturgical color of the day. At the opening of the legal courts in the fall of the year, we often read of Red Mass. The Mass on the feast of the Holy Ghost, when red vestments are required, is dedicated to members of the legal profession, when the Holy Ghost is invoked to grant wisdom and justice to members of the legal profession. Likewise, a Black Mass is said on Good Friday and in all masses for the dead, when black draperies adorn the church and black vestments are used.

The Roman Catholic Church desires to teach that these liturgical colors are visible expressions of religious feeling that she is imbued with when she offers the Sacrifice of the Mass. Furthermore she holds that the priest bears through these liturgical colors the whole history of the Roman Church on his shoulders, her victories, the virtues of Christ and the Saints, her sorrows and joys.

(Continued on Page 288)

## Coming in December...

### History of Jesuit Expulsions

—from country and Mother Church—a chapter from the record of this strange order, "The Society of Jesus"

### Report of Dr. Montano's Trip to Mexico

### The Immaculate Conception

—the first step toward official Roman Catholic elevation of Mary

You're not abreast of politics if you're not watching Rome

## EYES OF THE WORLD

**CLAIMS ARE MADE** by the Roman Catholic Church that New York State is 28.65% Roman Catholic, according to the Official Catholic Directory of 1951.

"**TWENTY OUT OF 100** persons in the average Catholic parish do not attend mass and have practically nothing to do with religion," revealed Jesuit John L. Thomas as reported in the [Catholic] Register of last September 2. From a 50 parish canvass, he observes that "mixed marriages and invalid marriages appear as both effects and causes of religious indifference," and that approximately 30 per cent of all valid marriages involving Catholics are mixed marriages. In a survey of 100,000 families in the East and Mid-west, Rev. Thomas details that "40 per cent of all mixed marriages had taken place without the permission of the Church and consequently were invalid." This report gives a different color to other more auspicious Roman Catholic membership claims.

**THE ONLY** United States clergyman at the American Embassy in Moscow is Roman Catholic Rev. John Brassard of Worcester, Mass., reports the [Catholic] Register of last September 2.

**AT THE EIGHTH** annual congress of the National Federation of Catholic College Students, Secretary of Labor Maurice Tobin said, "The best and most modern thinkers in the church have called upon Catholics everywhere to participate in the labor movement and to bring into it the benefits of Christian influence." Himself an ardent and devout Roman Catholic, Secretary Tobin had recently returned from a summer vacation which included a papal audience.

**FIRST LADY** of Pakistan, Begum Liaquat Ali Khan, assured Roman Catholic nuns in her country that extra acres of land needed for playgrounds, and additional classrooms needed for a parochial school at Sind would be provided by the governor. According to the Catholic press, she declared that the education provided by Roman Catholic nuns was the best available in Pakistan.

**WITH FURTHER REFERENCE** to the item in our October issue regarding New York City's most costly school site, the accompanying illustration shows New York's Mayor Vincent Impellitteri breaking ground for the school to be erected on this site. The Roman Catholic Church, which had held a 99-year lease at \$1.00 a year, acquired outright title to this property December 14, 1944, at a price of \$275,000. The City has bought it back for \$700,000.



—Wide World Photo

*The Converted Catholic Magazine*



**EVANGELICAL MISSIONARIES** in Japan have been striving for three years to procure a license for a radio broadcasting station. With many hours of committee meetings, interviews, and planning, no permission has been secured. But last August 3, the Tokyo Nippon Times revealed that the Roman Catholics had secured permission. The item is reproduced below:

#### CATHOLICS SLATE RADIO STATION HERE

A Catholic order announced that a radio station it is establishing in Tokyo will soon begin a broadcasting battle against Communism in Japan. The station is the first privately owned commercial broadcast transmitter in Japan. It will begin a 17 hour daily broadcast schedule in an ideological race with Communism for the minds of the Japanese people.

The Catholic station, BHK, is the first of a network of 11 stations it visualizes in Japan to reach the 83 million inhabitants. The first station was licensed by the Japanese Government April 21, 1951. It is housed in a two million dollar, 7 story building completed December 1, 1950. BHK will program dramatic and musical programs, catechetical instructions and American-style commercials.

Missionaries in Japan ask continued fervent prayers for permission to broadcast the Gospel in Japan.

**JAMES B. ROCKEFELLER**, believed to be the only member of the millionaire family who is a Roman Catholic, is president of the Rockefeller Family Association. He is a specialist in pipe organs and has personally built and installed organs in four Roman Catholic churches in the metropolitan New York area.

**AN EXPLOSION** of a bottle of alcohol, used in making anisette, the licorice-tasting liquor, killed a young student, injured two monks and started a fire in the fourteenth century buildings of the Augustinian San Julian de Samo monastery in Sarria, Spain. The monks have been making anisette in this seminary for centuries, and although causing much damage, the explosion failed to damage many relics and ancient documents, including the anisette recipe, reports an AP dispatch of last September 25.

**POPE PIUS XII** last September 18 added to his ever growing list of excommunications those who aided in the prosecution of Msgr. Augustin Pacha of Rumania. According to the N.Y. Times of September 19, similar decrees have been issued in the past against Hungarian Catholics for the trials of Mindszenty and Groesz; against Czechoslovak Catholics for the trial of Beran and against Yugoslav Catholics for the trial of Stepinac. Moreover all Roman Catholics who were active Communists were excommunicated in 1949. Excommunication is the heaviest sanction at the command of the Roman Catholic Church and denies all sacraments to those involved. However, in cases such as the present one where no persons are specifically mentioned, only those whose conscience tells them they are guilty of the crimes charged know themselves to be excommunicated.

**COMMUNIST YOUTH CAMPS** in Italy were closed by Government's order last July 11, and the families of about 1,500 children were informed that their children would be welcomed into camps run by the Vatican's Pontifical Assistance Commission. Official reasons for the closing of these 14 camps were in most cases "moral reasons," or "political propaganda." In recent months, reports a Reuters dispatch of last August 26, powerful Catholic Action organizations have conducted a vigorous campaign against camps and schools run by Communist organizations. The Communist camps paid no rent for their property and used for their propaganda presses that the government placed at their disposal.

**SINCE HIS COMMENDATION** of Paul Blanshard as "a man who is fighting the abuses of a powerful organization," Dr. Albert Einstein has been the subject of Roman Catholic abuse. Priest-Scientist Rev. Michael P. Walsh, president of the Eastern States Division of the American Association of Jesuit Scientists last August 27 named Dr. Einstein as a scientist "who uses the prestige of his scientific position to speak on non-scientific subjects."

**ITALIAN CUSTOM** prevailed in downtown New York City last September 21 and 22 in one of the fiestas to honor San Gennaro (Roman Catholic Saint Januarius, claimed martyred at Puzzoli in 305). Barefooted men, who had bid high for the privilege of bearing the Saint's image, carried the currency laden statue with its tray of mounded currency to its neon-framed shrine. In Denver, Colorado, last August 29, gambler Clyde Smaldone bid \$1,000.00 for the honor of carrying the statue of St. Rocco in the annual feast observance. Mrs. Rose Mazza of Denver bid \$150 to carry the church's standard and Joe Conzone won the honor of carrying the canopy to shelter the saint's statue with a bid of \$50. In traditional form of penance, barefoot parishioners formed a procession for 16 blocks behind the standard bearer. As the procession moved through the streets around the church, people pinned a total of more than \$1,000 to the scarf of the three-foot statue of St. Rocco.

Clyde Smaldone, Denver gambler (at right), paid \$1,000 for the honor of carrying this statue of St. Rocco in the annual feast-day parade. A 16-block long procession of barefoot penitents followed the statue. Devout Catholics pinned more than \$1,000 in bills to the statue as it was carried through the streets.

**PROTESTING THE RENTING** of the Jersey City National Guard Armory to Jehovah's Witnesses, Assemblyman T. James Tumulty, Secretary to Mayor John V. Kenney, asked the state to rescind its agreement. Claiming that the Witnesses refused to salute the United States flag, Roman Catholic Tumulty asked the state administration if this was "in accord with a policy of rewarding poor patriotism and setting a bad example for ardent patriots."

**TO FINANCE** needed repairs for his village church in Saone, France, Roman Catholic priest Robert Simon plunged from a 114-foot tower into a river at Dale, France, last August 26. According to a Reuters dispatch, 3,000 persons paid 30 cents admission each to view the priest climb a crane as a platform, stand erect on the springboard, cross himself and then plunge into the river. Collections and bazaars had failed to pay for the repairs, the report stated.



—Denver Post Photo

OVER THE OPPOSITION of the Communist and Socialist parties, the French General Education Assembly voted last September 3 to grant state aid to Catholic schools, 370 to 247, under a bill "calling for an additional grant of 950,000,000 francs (\$2,428,570) to be used for scholarships for needy students." According to the N.Y. Times dispatch, "A clause stated that the aid was to be distributed to students in private as well as state schools. Most of the private schools are Catholic, and it is estimated that 1,400,000 of approximately 4,430,000 pupils are enrolled in Catholic schools."

This vote was considerably less close than had been expected, and was a triumph for the Government which had drawn up the compromise after many days of wrangling. "The Government's compromise had resulted from a promise made by Premier Rene Pleven, when he was confirmed by an overwhelming vote, to push some form of immediate assistance to Catholic schools," continued the Times. "France has had a secular system of education since 1905," reported the Catholic Tablet of September 8, "when Church and State were separated, and when under the direction of anti-clerical governments, religious orders were expelled."

LEGAL PROCEEDINGS to ban religious activity on the campus of the University of Minnesota was thrown out of court last October 1, on the grounds that "the case was not 'ripe' for judicial cognizance because the prosecution had not exhausted other remedies directly before the university regents; that the writ tried illegally to coerce the regents into exercising a discretionary function, and that a mandamus was an improper form of remedy."

FAMOUS FASHION DESIGNER, Hattie Carnegie, has completed a new nun's habit for members of the Society of Christ, a group of Sisters from the Carmelite Order. Keeping in mind that their activities range from caring for babies to driving trucks, Hattie Carnegie created a simple two-piece, ankle-length dress in gray wool with a gored skirt, easy set-in sleeves and a simple round collar. Over this is a coat of heavy gray wool, cut on princess lines, with a Peter Pan collar and set-in sleeves, reported the N.Y. Times of last September 7. Miss Carnegie donated her services, reports the Catholic Register.

## PAS-CAL VITAMINS AND MINERALS

Multi-Vitamins (9 Vit—6 Min.).....	100 — \$2.50
B-Complex with Liver and Iron.....	100 — 2.15
Iron and B <sup>1</sup> Cap. with Liver.....	100 — 2.10
Vitamin B <sup>12</sup> and Folic Acid.....	100 — 2.25
Vitamin A—25,000 U.S.P. ....	100 — 3.00
Vitamin E—50 Int. Units.....	100 — 3.85
Multi-Minerals (10 Min.).....	100 — 1.20
Bone Calcium with Vit. D.....	100 — 1.10

FREE FOLDER OF PRICES AND POTENCIES ON REQUEST  
AGENTS WANTED — FULL OR PART TIME

850 K EAST MARIPOSA STREET

ALTADENA, CALIF.

**PAS-CAL COMPANY**

## STIGMATA

(Continued from Page 265)

### No Official Explanation

About 100 books have been written on Konnersreuth, but few are in English. The Church has passed no judgment on the case. No Bishop has ever expressed himself unfavorably on her experiences, and Pius XI once sent her his blessing and a precious relic. But why no official ruling?

However, the Roman Catholic Church knows it cannot attribute to the supernatural, the cure of Therese Neumann from her ailments and her subsequent stigmata. It fully realizes that there are many mysterious and unknown forces in the natural order. The serious complications from her accidental fall may have been caused by some unknown force in the natural order, and her subsequent announced cure may also have come about by the physical order of nature.

The Roman Catholic Church cannot claim that Therese Neumann was cured by God and receive her stigmata from Him. The subject herself holds she was cured by Theresa Lisieux, and if the Roman Catholic Church were to declare that a miracle had taken place here, it would contradict one of its fundamental doctrines, which says that only God, no human agent, can work a miracle.

Again if the Roman Church were to proclaim that a miracle has been performed in the case of the stigmatization of Therese Neumann, it would be forced to instruct that this type of miracle is an irrefutable sign of the sanctity of Therese Neumann, that Therese Neumann was certain of salvation. Such a stand would run counter to one

of the essential teachings of the Roman Church which holds that no Roman Catholic can have a positive certitude of being saved while here on earth. The contrary would mean that the Roman Catholic was committing a mortal sin of presumption, and if he should die in this state of presumption, he would be consigned to the eternal fires of Hell. The only kind of certitude about salvation that a Roman Catholic can have is known as mortal certitude. His salvation must be forever in doubt, because it is forever conditional.

### Further Assertions

It is claimed by Father Thomas, in his work mentioned above, that Therese Neumann has the gift of tongues, and speaks faultless Aramaic, Hebrew, Greek, Latin, German, French, Italian, and various dialects. He also claims for her visions and clairvoyance. But these assertions directly contradict another of the fundamental teachings of the Roman Church, that charism, clairvoyance, the working of miracles, etc., are intimately connected with inspiration and that these gifts were given only to the Apostles to confirm the inspired truth that they revealed for the first time to the world. The Roman Catholic Church holds that inspiration ceased with the death of the last Apostle, and thus gifts of inspiration also ceased with them.

Too, the incidents revealed through the visions and prophecies of Therese Neumann are not reliable and do not even concur with Roman Catholic teaching. She prophesied that Bishop Schrems of Cleveland, Ohio, would

die within a year, and that she herself would die at the age of 33. Father Thomas even admits that, according to her revelations, the face of Christ did not shine like the sun during His transfiguration, although the Gospel expressly states: "*And His face did shine like the sun.*" (Matt. 17:2.)

In a vision, Therese Neumann repeatedly reports on the feasts of St. Peter and the Assumption of Mary. The incidents she relates are not historically correct, and those about the Assumption are the same as contained in *Transities Mariae*, a book the Roman Catholic Church has never considered authentic, and has placed on its Index of condemned books.

#### The Difference

This alleged phenomenon concerning Therese Neumann is manifestly intended to confirm the authority of the Roman Catholic Church's teachings and rules. Therese Neumann is pictured as suffering to make amends for lax Roman Catholics who receive communion unworthily, who arrive late for Mass on Sundays, or who do not tell all their sins to the priest in confession.

Whether or not her condition was the result of sanctity or a form of insanity, the important question remains unanswered: *What has all this to do with Christian living and salvation?* Nowhere in the Bible do we find it stated that suffering is necessary for salvation. Nowhere does the Gospel teach that for salvation we must suffer the same as Christ suffered and bear the same wounds as He did. On the contrary, Christ suffered and died to set us free from suffering and death. If we must suffer as He did, then His sufferings were in vain.

It is not the amount of suffering endured. It is WHO IT WAS that suffered. "*For God sent not his son into the world to condemn the world, but that the world through Him might be saved.*" (John 3:17). Human beings may suffer equally with or even more than He did. But the degree of their sufferings does not matter. What matters is that they are mere humans, creatures of God whose sufferings have no value in the work of the salvation of their own souls or the souls of others.

We are sanctified, not by our own sufferings, but by the sufferings of Christ: "*For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings . . . Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.*" (Heb. 2:10; 9:12).

#### Is Your Subscription Expiring?

Don't wait for a reminder. Renew it today. Roman Catholic aggression is threatening the very survival of American democracy. Alert Christians must keep abreast of Rome's political intrigues.

Why not with your renewal send a gift subscription to your Pastor, missionaries or your friends.



## PAPAL ARMY

(Continued from Page 267)

erful voting bloc may be seen from *Sapientiae Christianae*, Encyclical Letter of Leo XIII:

"In the public order itself of States—which cannot be severed from the laws influencing morals and from religious duties—it is always urgent, and indeed the main preoccupation to take thought how best to consult the interests of (Roman) Catholicism. Wherever these appear by reason of the efforts of adversaries to be in danger, all differences of opinion among Roman Catholics should forthwith cease, so that like thoughts and counsels prevailing, they may hasten to the aid of (Roman Catholic) religion, the general and su-

preme good, to which all else should be referred."<sup>7</sup>

We are not being alarming, as proved by official Roman Catholic sources, when we say that every Roman Catholic is a member of the Papal army, and, under pain of excommunication, must follow the directives of his Pope, no matter how far his actions may wander from a spiritual realm into a temporal field of conduct. Beware, therefore, of Roman Catholic voting officials, who must first vote according to their religious instruction and only secondly according to wishes or consciences of their constituents.

<sup>7</sup>*Great Encyclical Letters of Leo XIII*, p. 197.

---

## Roman Catholicism and Its External Grandeur

(Continued from Page 281)

According to the Roman Catholic Church her liturgical colors tend to remove the thoughts of her children from earthly things and turn them to the heavenlies.

But in all this, the Roman Catholic Church has failed. The intensity of no color, the aroma of no incense, the flame of no candle will bring a soul to Christ. There is only one medium of access to heaven, the cross of Christ. "*Believe on the Lord Jesus Christ and thou shalt be saved.*"

Christ warned against outward appearance, "*Woe unto you, scribes, and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed*

*appear beautiful outward, but are within full of dead men's bones and of all uncleanness.*" Paul gave the secret for real peace, real satisfaction and joy, "*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified.*" And Timothy declared, "*Looking unto Jesus the author and finished of our faith; who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God.*"

## JAPAN Hope of Asia

• These films will help you to understand Japan's present spiritual conflict. Christians must understand — and pray — and help.



WHITE



**THE POCKET TESTAMENT LEAGUE, Incorporated**

ALFRED A. KURTZ, EXECUTIVE DIRECTOR 156 FIFTH AVENUE, NEW YORK 10114

# Thanksgiving

WHAT

IS

IT?

THANKSGIVING is the beat of the believer's grateful heart as he contemplates God's immeasurable and matchless blessings.

THANKSGIVING is humility of the soul crying out, "I am unworthy of all the loving kindness which Thou hast shown Thy servant".

THANKSGIVING is the generosity of spirit which opens the hand to give to the needy, to the suffering, to those who yearn for light and for salvation.

THE FRIENDS OF ISRAEL Missionary and Relief Society is THANKSGIVING at work all year round in every part of the world, ministering to the legions of afflicted, homeless and distressed Hebrew Christians suffering for their faith, orphaned children, and Jewish people who need Christ — making the Love of God and the message of salvation real and meaningful.

THANKSGIVING is making hearts motioned with the bread of sorrow and sadness, beam over with thanksgiving to God for answering their prayers of distress. You can help answer their prayers by making this channel of Christian love and witness your THANKSGIVING to the Lord.

- { \$10.00 will buy a CARE parcel
- { 25.00 will take care of a little child for one month
- { 100.00 will help support a missionary of the Gospel for one month

Every gift, small or great, will bring comfort and blessing.

The Friends of Israel Missionary and Relief Society, Inc.

728-G Witherspoon Building, Philadelphia 7, Pa.



Israel My Glory

President  
Joseph M. Steele

General Secretary  
Rev. Victor Dubachman

Treasurer  
Dr. Joseph T. Bitten

Treasurer for Canada: Rev. Bruce Miller, B.A., B.D.  
1846 Avenue Road, Toronto 12, Ontario, Canada

Quarterly publication—ISRAEL MY GLORY—Informative, Scriptural, Challenging  
Sent to all contributors and also on request

## Behind the Purple Curtain

by Dr. Walter M. Montaña

Out of despair and disillusionment as a Roman Catholic priest in South America came Walter Montaña. Now, saved and serving his risen Lord, he takes you behind the scenes to behold the fast-filling cup of iniquity of Romanism. You cannot read this book and remain indifferent to the peril that confronts America in the growing power of Rome in this country. No. 59 \$3.00



VERI-PAMPHLETS

## Veripamphlets

A series of pamphlets giving complete and exhaustive coverage of special questions involving the Roman Catholic Church. These pamphlets are important sources for your library.

Those Responsible for the Second World War No. 233, 25¢

The Catholic Church in a Democracy No. 204, 25¢

Ought I Become a Roman Catholic? Remain a Protestant? No. 225

Mixed Marriages in the Catholic Church No. 226

Centuries of Intolerance: The Roman Catholic Church and Anti-Semitism No. 208, 25¢

## Out of the Labyrinth

by L. H. Lehmann

This book is a masterpiece of expository logic. Possessed of education, the priestly background, and the literary ability for the task, Dr. Lehmann has written in clear, everyday language a book that should be read not only by every Protestant minister, but also by Christian laymen. The following comment is typical of the enthusiastic reception of the book.

*Dr. William Ward Ayer:* "I wish that every Protestant minister and every intelligent Evangelical would read, re-read and study this in this crucial hour when Rome is on the march throughout the world with all of her soul-destroying powers."

No. 1, 1¢

Please order by number from:

**CHRIST'S MISSION BOOK DEPARTMENT**

160 Fifth Avenue, New York 10, N.Y.



nd  
om  
nt

23  
C  
za

the  
of  
ty  
g  
t m  
m

te  
s  
r s

g  
ab